The Wiſdom and Duty of preſerving deſtitute Infants.

A

SERMON

Preached at the

CHAPEL

OF THE

HOSPITAL

FOR

Expoſed and deſerted YOUNG CHILDREN.

On MONDAY, *April* 16, 1753.

By ISAAC, *Lord Biſhop of* WORCESTER.

Publiſhed at the Requeſt of the GOVERNORS.

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PSALM XXVII. 12.

When my Father and my Mother forſake me, the Lord taketh me up.

NOT only in the ſacred Pages of inſpired Scripture, but likewiſe in the uſeful Inſtructions of antient Philoſophy, the divine Conduct is juſtly repreſented as the only compleat Example and exact Rule of moral Behaviour; as it is always the greateſt Happineſs and higheſt Honour rational Creatures can attain, to *be followers of God as dear Children.*

To enforce and regulate ſuch an Imitation, the ſupreme Government of the Almighty Ruler of the Univerſe is reduced, as it were, to the Level of human Behaviour, and perſuaſively deſcribed in Terms correſpondent to human Actions.

THUS for Example, the compaſſionate Deſign, for which we are now aſſembled, naturally falls under the expreſſive Deſcription of the Text, *When my Father and my Mother forſake me, the Lord taketh me up*: How evidently does this Undertaking reſemble the amiable Goodneſs of the benign *Father of the Fatherleſs?* That Goodneſs which continually regardeth the *poor deſtitute, and deſpiſeth not his Prayer*; illuſtrated with much Beauty and Force in an antient venerable Character, diſtinctly recommended to our Regard; *When the Ear heard me*, ſays the beneficent and holy JOB, *then it bleſſed me; when the Eye ſaw me it gave witneſs to me; becauſe I delivered the Poor that cried, the Fatherleſs and him that had none to help him; the Bleſſing of him, that was ready to periſh came upon me.*

THE divine Example is a Conſideration of ſuch Weight as ſhould not only carry full Conviction of the Merit of a Charity thus highly authoriſed (for what is done by infinite Wiſdom and Goodneſs muſt be right) but ſhould alſo render us *merciful, as our Father in Heaven is merciful*, and engage all neceſſary Aſſiſtance, for the Support and Enlargement of an Inſtitution formed for the Relief of the moſt pitiable, moſt helpleſs, and moſt innocent Part of the human Species; in one Word, for the *Maintenance* and *Education* of

 expoſed

expoſed and deſerted *young* Children; their *Education* in the Principles of that holy and benevolent Religion, with which their dying Saviour has bleſt the World. Such an Act of Compaſſion, always proper, is particularly well adapted to a Seaſon of ſerious Contemplation and works of pious Beneficence.

Any Encomium of *mine* upon this very wiſe and merciful Undertaking would be intirely ſuperfluous; after it has been honoured, in a very *particular* manner, with the Sanction of public Wiſdom and Authority.

The Charter of his moſt gracious Majesty, the affectionate Father of his People, of all Ranks and Conditions, and of every Age; whoſe Preſervation and Happineſs is the continual Object of his Royal Attention;—the Lords Spiritual and Temporal and Commons of *Great Britain* in Parliament aſſembled, with unanimous Voice, have given full Approbation and a laſting Stability to this merciful Inſtitution.

Illustrious Perſonages of both Sexes, of high Diſtinction and Character, not more eminent for their exalted Rank than their Virtues; many others of great and well deſerved Eſteem, by their Bounty, their Counſel, and Aſſiſtance, afford an additional Evidence in Favour of this important Cauſe; but ſtill, if it does not alſo

appear the Cauſe of Religion and Virtue, notwithſtanding all theſe advantageous Recommendations; how great ſoever the human Authority be, or how ſevere ſoever the Miſeries of the poor Objects;—Regard it not; let your Eyes be cloſed; and your Ears be ſtopped againſt every Importunity.

PERHAPS it will be urged, that *ſome* of theſe deſtitute Children (for it is far from being true of them all) are the unlawful Offspring of lewd and profligate Parents.

WOULD to God! that *all* the Children of *all* lewd and profligate Parents, not only near this Metropolis, but through the whole Kingdom, were ſafely removed from the bad Education they muſt receive, if they are educated at all, under ſuch Parents; and placed at a ſafe Diſtance from the contagious Influence of their wicked Example. Would to God! it were the happy Lot of every innocent Babe thus deſcended, in every Place, to be delivered from the notorious Hazard of its Life, Body and Soul, to which *ſuch* Children are manifeſtly expoſed; and that inſtead thereof, they were cloathed with proper Raiment, fed with Food convenient for them; and carefully taught 'to 'believe in GOD, to fear, love and worſhip 'him; to keep their Hands from picking and

'stealing, to keep their Bodies in Temperance, 'Soberneſs and Chaſtity, and to learn and la-'bour truly to get their own Living, and do 'their duty in that ſtate of Life, unto which it 'ſhall pleaſe God to call them.'—Pious and uſeful Leſſons, which are here taught and inculcated!

And; that the *State of Life*, in which theſe Children are inſtructed to do their Duty, may *not exceed* their *low* Condition; the Boys, after a plain, hardy Education, with proper *Work*, are deſtined and confined to the Hazards of the Sea and the Labours of the Plough; Services peculiarly accommodated to this happy Iſland, deſigned by Providence for the Arts of *Commerce* and *Huſbandry*: The laſt, in a particular manner demands an *additional* Supply, both in Juſtice and Prudence, to replace the great Number of Hands drawn from the Induſtry of the Country, to become the Attendants upon Luxury and Grandeur.

The *Female* Part of the Charge is in like manner educated in the meaneſt and moſt laborious Employments, which their Sex will admit; and thus fitted for the loweſt Services, in which only they are placed.

By theſe well-concerted Meaſures, poor expoſed Children of both Sexes are reſcued from

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the very Jaws of Death; or, what is worſe than Death, Wickedneſs and Ruin, and render'd comfortable to themſelves, and highly uſeful to the Public.

If any ſerious Caution (which is always laudable) not to give Encouragement to Wickedneſs, ſhould at all operate to the Diſadvantage of an Undertaking ſo extenſively beneficial——Let it be duly conſidered; that highly aggravated and very heavy will their Weight of Guilt be found, at the awful Day of Judgment, who make a pious and charitable Regard to the moſt neceſſitous and deplorable Objects, an Inducement or a Motive to ſin againſt God. Let them know, if any ſuch there be, and ſeriouſly reflect, that *Whoremongers* and *Adulterers* God *will* ſurely *judge*; and none with more Severity of Juſtice than thoſe, who pervert the benevolent Deſigns of Chriſtian Compaſſion, and impiouſly violate God's Commands with Regard to *Chaſtity*, only becauſe their better Neighbours duly obſerve thoſe, which enforce *Pity* and *Commiſeration*; whereby THIS *Good* may be *evil ſpoken of* and diſcouraged.

Beyond all Diſpute, the ſame *Malignity of Heart*, which can thus abuſe and pervert an Act of Goodneſs and Compaſſion into a Reaſon for committing Sin, would not forbear that Sin,

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if this Compaſſion were not exerciſed; but much more probably would advance from one guilty Action to another, and perpetrate the moſt horrid of all Crimes, by embruing their wicked Hands in the innocent Blood of their own Offspring. This charitable Proviſion therefore, taken even in the worſt Light, is only preventing the dreadful and ſhocking Murder of harmleſs Babes. Though very probably, the intemperate Heat of ungovern'd Paſſion is ſeldom influenced by any Conſideration of *diſtant* Conſequences; but rather ruſhes, with thoughtleſs Rage into a criminal Indulgence, though productive not only of future Miſchiefs, but of great *perſonal* Inconvenience, by an *immediate* Contagion.

But contrary to theſe well-meant Suſpicions, it has been obſerved, that the proper and wholeſome Proviſion made in this Houſe of Compaſſion for poor Infants, if honeſt Parents ſhould be unable to provide for them, may prove an Encouragement to engage in the *matrimonial* State; which all wiſe nations always encourage, as a Meaſure not leſs conducive and neceſſary to the Regularity, good Order, and Well-being of Society; than to the ſureſt, largeſt and beſt Increaſe of People. Regular Marriage is indeed the Foundation of larger Communities, which conſiſt

conſiſt of private Families, ſubject, before any ſocial Union, to parental Authority.

The Aſſiſtance thus adminiſtered to diſtreſſed Parents is by no means mentioned as the only Encouragement of Matrimony proper to be given to the lower Part of a Nation: Much more may be requiſite, where it is of great Importance to ſecure an effectual Supply of Inhabitants, in the Room of thoſe, who remove themſelves, die away, or are every Day deſtroyed.

'Unlawful Conjunctions' (ſays a late eminent foreign Writer, *De l'Eſprit des Loix*) 'contribute little to the Propagation of the Species; 'the Father upon whom the natural Obligation 'lies to provide for the Nouriſhment and Education of the Children, is not ſufficiently aſcertained; and the Mother, upon whom this Obligation reſts, finds a thouſand Obſtacles from 'Shame and Remorſe, the Reſtraint of her Sex, 'the Rigour of the Laws; moſt frequently 'from Poverty and the want of Means.'

Common Proſtitution, as it ſeldom produces Offſpring, ſo it renders the Education of Children (as the ſame learned Author obſerves) incompatible with that wicked and wretched Condition of Life, which is commonly void of natural Affection. 'From all which, ſays he, it follows that general *Continence* is naturally united

'with

'with the Propagation and Increaſe of the 'Species.'

EVERY flouriſhing and populous State, the *Jews*, the *Romans*, the fruitful *Nations* of the *North*, that overſpread the ſouthern and weſtern Parts of Europe ſtood indebted, for the vaſt Numbers of their People, to an attentive and careful Encouragement of regular Marriage.

OUR own Countryman, that celebrated Writer and Stateſman SIR WILLIAM TEMPLE, has made an Obſervation, extremely applicable to the preſent Charity, 'That the encouraging '*lawful* Matrimony would not only increaſe our 'People, but alſo turn the Vein of what we 'call *natural* to that of *legal* Propagation; '*which* has *ever* been ENCOURAGED and HO-'NOURED; as the *other* has been *diſcouraged* by 'ALL Inſtitutions of Government;——and one '*proper* Encouragement, ſays he, to *Matrimony* 'is to allot a public Maintenance for *ſuch* Chil-'dren, as too much *burden* private Families.'

BUT this Subject well deſerves a fuller Diſcuſſion, that a Maxim of ſo much Importance may be better underſtood, or *more* attended to—That the divine Inſtitution of *Marriage* is not only acceptable to God, but highly profitable to public Communities.

To proceed; however feeble the Objections againſt this Charity, that have been mentioned, do plainly appear; it muſt yet be acknowledged, that there is *one* Objection of real and ſubſtantial Force; God grant it may very ſoon be entirely removed!—The *great* Number of deſtitute Infants that are continually *rejected!* Upon an Average not leſs than two Thirds of all that are offered, for where TWENTY have been *received*, FORTY have been *excluded*.

BUT alas! this Difference is ſtill increaſing, with moſt melancholy Diſproportion: For at the laſt Reception, [*Saturday April* 14.] no leſs than *One hundred and ſixteen* Children were offered; and out of this large Number, the preſent Circumſtances of the Hoſpital could only admit *twenty*. So that in *one* Day, *ninety-ſix* wretched, forlorn Infants were totally rejected; with great Regret indeed, but ſtill unavoidably rejected! How alarming, how intereſting is ſuch an Event! How juſtly deplorable upon Account of *Parents*, *Children*, and the NATION!

THE Caſe of a neceſſitous *Parent*, perhaps a mournful Widow, may demand ſome Pity, who is obliged, with a diſappointed wounded Heart, to carry back to an empty Abode, a famiſhing helpleſs Babe; when nothing but extreme Want and Neceſſity could ſo far have prevailed

over parental Affection and the Ties of Nature, as to induce her to take the tender young Creature from her own Boſom, and reſign it to ſhe knows not whom, under public Care. The Witneſſes of theſe Sufferings, Gentlemen, whoſe Humanity leads them to ſuperintend the Admiſmiſion of the Children, find themſelves *irreſiſtably* melted into the tendereſt Sorrow and Compaſſion, in ſpite of all their previous Reſolution, by the extreme Grief and Anguiſh of Soul which Numbers of Parents feel (and nothing but the Affection of a Parent can feel) upon theſe ſad Occaſions, when they appear, as it were, ſinking into the Earth under the Weight of this inſupportable Diſappointment, with all the *Diſtreſs*, and *Woe*, and *Deſpair*, that ſo often attend the *dreadful* LOT *of Excluſion*; which ſtrikes them like a Sentence of Death denounced againſt their wretched Children, as it puts an End, at once, to all the pleaſing Hopes of Maintenance and Education, and occaſions a Perplexity from which they ſee no Deliverance.

But to leave this Conſideration; how juſtly deplorable is the Fate alſo of ſo many *unhappy* Children, who are refuſed that neceſſary Food and Inſtruction, which their diſtreſſed Condition implores, with the moſt moving Sollicitation.

HAD theſe numerous, pitiable Objects been guilty of ſome high and capital Offence, the LOT of *Life* or *Death* would probably in *like* manner have paſs'd upon them, as it now paſſes upon *innocent* Babes, who are here offered as Candidates for Maintenance and Education, but with *more* than a double Chance (terrible Circumſtance indeed!) againſt their obtaining either.—So deficient is the preſent Fund for the whole Plan of this extenſive Charity! So inadequate the Supply for the *many* neceſſitous Objects, to whom, a juſt Compaſſion and a wiſe Regard to the public Welfare, ſhould, *at all Times*, ſecure a Reception and Education.

WHILE the *Proviſion* continues thus *defective*, what Numbers of Children muſt *unavoidably* be excluded from this Houſe of Preſervation; and of courſe, too often delivered up to almoſt ſure Deſtruction, under the Care, more properly under the cruel Negligence, of certain well known Executioners?

How many *other* Children, whom Humanity, Religion and true Wiſdom ſhould deſtine to a Dwelling of Health and Safety, are *not offered here at all*; but wholly given up and confined to the ſame Slaughter-Houſes, where their Lives, and therewith their Pain and Miſery are brought to a ſpeedy Concluſion!

EXAMINE the Records of *too many* parishes.—Then pause a little, and *seriously* reflect how extensive and how terrible this Execution has been! Of all that vast Number of unhappy Infants, whom narrow-spirited Management and dire Frugality have *thus*, for many Years, disposed of; how very few, in Proportion, survive and attain to Man's Estate!

How very considerable do these Mischiefs appear, when we add to this mournful Account all *those* Children, whom the impious Barbarity of unnatural Parents wilfully destroys by *immediate* Murder; or more *gradually*, but not less certainly, burns up and consumes by the fiery Heat of spiritous Liquors; an Instrument of *sure* Destruction, which together with baneful *Opiates*, frequently also administer'd in other Places, are absolutely forbid and excluded from this healthful Abode, calculated in all Respects for the Preservation of human Lives.

BUT you must still increase the melancholy Catalogue of perishing Children, by adding all *those*, whom the Misfortunes, the Poverty, the Incapacity, the Sickness of distressed Parents cannot maintain and preserve.

TAKE the sum Total of all these dreadful Articles of Destruction! How large and extensive a Scene of Distress, and Woe, and Ruin;

of

of Sickneſs, Miſery, Guilt and Death, does this united View of neglected, abandoned, periſhing Infants open to the compaſſionate Attention of private Charity, and the effectual Regard of public Wiſdom*.

And, what is this vaſt Deſtruction, but ſo many HUMAN *Sacrifices*, more horrid and more abſurd, if poſſible, than any that the wildeſt Superſtition ever offered in the heathen World, with *Expectations*, vain indeed and groundleſs, of ſome Benefit from Powers ſuppoſed to be above!—

But among us, in a *Chriſtian* Country, theſe innocent tender Victims daily fall, by Negligence and Cruelty, without the leaſt Proſpect of any Advantage: Juſt the Reverſe; the Loſs of every Life, that might have been preſerved, is a *real*

* By the annual Accounts for the laſt 12 Years, publiſhed by the Company of Pariſh Clerks, it appears, that at a *Medium*, there have been baptized 14,548; and for the ſame Period, at a *Medium*, there have annually DIED of CHILDREN, under *five* Years old 10,444! and the Burials in general, for the ſame Period, at a *Medium*, annually amount to 24,584.

N. B. This Account is not ſuppoſed to be abſolutely perfect; but as the Differences from the *exact* Numbers may be reckoned pretty much the ſame one Year as another; and as the *whole* Number of Chriſtenings is not included, ſo neither is the whole Number of Burials taken into this Account, which however affords a *general* View of the State of Chriſtenings and Burials, at an Average, for 12 Years.

See the *Preface and Poſtſcript* to a Sermon preached, on *Eaſter Monday*, 1750, at *St. Bridget's* Church before the *Lord Mayor* and *Court of Aldermen*.

a *real* Detriment, as well as an Act of ſcandalous Inhumanity.

What powerful Arguments; how many perſuaſive Motives plead the mournful Cauſe of ſuch innocent Diſtreſs? Diſtreſs indeed! No Words, no Force of Language can expreſs what the Spectators of theſe Scenes of Miſery have actually beheld, who have ever viewed thoſe dreadful Receptacles; where Numbers of poor, languiſhing Children, whoſe tender Lungs require the nutritious Refreſhment of free and uncorrupted Air, are crouded in one confined Apartment, there to pine and die away! How diſmal a *Sound* is the Voice of their Sorrow, uttered in low faint Sobbings, inarticulate Moaning, and languid Groans! How terrible and ghaſtly a *Spectacle*, the emaciated, meagre Countenance, the earneſt and expreſſive Looks and Tears of abuſed, tortured, expiring Innocence!

Who could forbear to weep and mourn with theſe afflicted Babes; who have ſo much Cauſe to weep and mourn, lying under *all* that painful Anguiſh, which the want of due Nouriſhment and due Attendance can poſſibly create to their tender Fabrick!

What Heart, not hardened and ſeared by Cuſtom and Lucre, but muſt be pierced with the unaffected Miſery, the convulſive Motions, the dying

dying Agonies of this otherwiſe beautiful, innocent and engaging Part of the human Species! Our own Fleſh and Blood; for *have we not all one Father, hath not one* God *created us?*

A child of *yours* in ſuch Diſtreſs and Tortures!—How your Heart trembles, and with Reaſon ſhudders at the very Thought! Remove ſuch Miſery from your own Houſe by bountiful Compaſſion to your afflicted Brethren. God will then ſhew Mercy and Compaſſion to you and yours.

In the natural Courſe of Things, this wiſe and beneficent Inſtitution, while it relieves diſtreſſed Objects, affords ſuch *Inſtruction*, upon the ſureſt Plan of Inſtruction, as may prove of ſubſtantial and extenſive Advantage. The careful, conſtant, and *particular* Attention to the proper Methods of Suſtenance and Nouriſhment, to the Complaints and Diſeaſes of theſe young Creatures, may afford much uſeful Information to better Families, and prove the Means of preſerving their Offspring.

Instructive Experience *, in this Houſe of Benevolence, has already taught the World, upon a juſt Calculation, with how much greater Safety

* See an Account of the Hospital for the Maintenance of expoſed and deſerted young Children, publiſhed by Order of the Governors, 1749.

Safety and Succeſs thoſe Children are brought up, who receive that genuine Nouriſhment which an all-wiſe Providence has allotted to them, the Milk of the Breaſt; than ſuch Children as receive only artificial Food, ſubſtituted in the Place of that which is natural.

It has here alſo been aſcertained, by Facts and Numbers, that many more Children, in ſimilar Circumſtances, live and proſper in the *Country* than in and near this populous Town; Air which is freſh and pure tending very remarkably to the Preſervation of Infant Life.

These Obſervations, to give you their own Words, are mentioned by the humane and worthy Conductors of this Charity, 'to caution 'perſons againſt bringing up Children by Hand, 'and rather to have them nurſed in the Coun-'try than in Town.' And till Facts like theſe were duly and *experimentally* eſtabliſhed; 'tis no wonder if in the *Infancy* of the Undertaking, and before due Proviſion could be made for the Reception of Children in the Country by proper Nurſes, that the Number of Deaths ſhould be larger in Proportion, than in the Progreſs of this great, but gradual Deſign.

It may not be improper further to obſerve the freſh Conviction *here* given of the Safety and Utility of conveying by *Inoculation*, a

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Diſtemper, otherwiſe very dangerous. In *One hundred ſeventy one* Children, who have here been inoculated, only *one* has died; and that Death is ſaid to be owing to another diſorder: However that Caſe be, conſidering from what Parents ſeveral of them derive their Being, 'tis a juſt Recommendation of this Practice, that only *one* in 171 of ſuch Children has failed in this Method.

THIS Succeſs of the Operation ſeems no inconſiderable Motive to communicate, in that *ſafer* Period of Life, a Diſtemper ſo frequently fatal to Perſons more advanced in Years.

CONSIDER, *what* deſtitute Children are *without* this neceſſary and pious Care.—Nothing, or worſe than nothing, to themſelves and the Community: If they continue in Life, they are moſt likely to become a Burden, a Nuſance to the Nation, and a Prey upon honeſt Induſtry. Without this Proviſion for abandoned Infants, and a proper Attention alſo to vagabond Children *ſomewhat older*, 'tis eaſy to foretell that a freſh *Succeſſion* of profligate Villains, lewd and ſhameleſs Women, and bold Offenders of every kind, *not to be reclaimed by ſubſequent Puniſhments*, or reform'd by any *Inſtruction* they may receive in

what are *called* Houſes of *Correction*, will *continually* ſpring up, and ſupply the Place of their Predeceſſors and Tutors in Wickedneſs, who periſh by Intemperance and other Vices, are driven abroad, or fall by the Sword of public Juſtice.

MANY Parents have no Inclination, ſome have not Time, others want ſufficient Subſtance to educate their Children properly. Groſs Negligence, indulgent Fondneſs, and blind Partiality have fatal Effects, when Virtue and Induſtry ſhould be ſteadily inculcated.

BUT when young Children, before they can poſſibly acquire Habits of Vice or Idleneſs, are carefully provided for; maintained and educated in this School of *Labour* as well as Houſe of religious and moral Inſtruction; happily for themſelves, happily for their Country, and to the well grounded Satisfaction of every generous Benefactor, they are formed into ſober, laborious, uſeful Subjects, to *cultivate* the *Ground*, and *navigate* the *Ocean*, for your Suſtenance, Pleaſure and Advantage.

To reflect upon the Conduct of foreign Countries and conſider what attentive Care is exerciſed in neighbouring Kingdoms or States to preſerve that Source of Riches and Power, the Lives of Children, might juſtly excite or in-

creaſe an effectual Regard to the ſame valuable Treaſure in BRITAIN. *Excluſions*, ſo grievous and ſo hurtful, would then be no longer known; the charitable Door would be *always* open, though, as in one Hoſpital abroad, more than 3,000 deſtitute Infants were annually received and provided for.

EXACT Calculations, however uſeful, are at preſent impracticable; but this point is certain, that if the Subjects of one nation do not increaſe in Proportion to another, even though there ſhould be ſome Addition, yet this *ſuppoſed* increaſe is a comparative Diminution; as the national Strength becomes, in proportion, more and more unequal.

FEW Periods in *Engliſh* Hiſtory have rendered a ſtrict Attention to the *regular* INCREASE, to the *early* INDUSTRY and the MORALS of the People more prudent or more neceſſary, than the preſent very alarming Juncture; when, to the public Misfortune, ſo many unhappy Circumſtances unite, not only in the Diminution of the preſent Generation, by *various* Methods of Deſtruction, and *numerous* Removals into other Countries; but alſo, when increaſing *Lewdneſs* and fatal *Intemperance* by ſpreading widely their *baneful* Influence, even in Diſtricts of Labour and Manufactures where Regularity and ſober Induſtry

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are extremely requiſite, prevent the Increaſe of the next Generation.

The Loſs of People, unavoidably occaſioned by an extenſive Commerce to diſtant and unwholeſome Climates, would by no Means be mentioned, were it not to remind you that this wiſe and excellent Charity, when duly inlarged, would furniſh a proper and ſure Supply for this Article of Decreaſe.

It were eaſy to multiply both Authorities and Arguments in Favour of a Deſign ſo very compaſſionate, and ſo agreeable to all the Dictates of true Wiſdom and true Religion. The Sentiments of antient Philoſophers; the Maxims of antient Policy; the actual Inſtitutions of eminent Lawgivers; the Practice of the *primitive* Christians in the moſt aſſiduous Care of poor Orphans; the Edicts of the firſt Chriſtian Emperors; Hiſtorical Inſtruction founded upon Facts and Obſervation; the Opinion and Advice of the ableſt and moſt celebrated modern Writers, political, moral and religious; might all be produced with great Force, would Time permit, in Support and Recommendation of a moſt *humane*, *beneficial* and *pious* Deſign, which in Truth powerfully recommends itſelf, to *Men*, to *Engliſhmen*, to *Chriſtians*; in earneſt Hopes of a ſpeedy Supply, ſo extremely wanted, for

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the neceſſary Relief of the *Genuine* and undiſſembled Diſtreſs of miſerable, forlorn Infants; to preſerve their tender valuable Lives; to form their *Bodies* to uſeful Labour, to impreſs their *Minds* with the awful Principles of Religion; without which *public* Communities never did, or ever can, enjoy a proſperous Stability; or *private* Perſons true Happineſs in this World or in the next.

By ſuch Acts of real Beneficence you imitate the God and Father of Mercies, who was *your Hope when you hanged yet upon your Mother's Breaſt*; who has hitherto preſerved you, and upon whom alone your future Expectations muſt depend for his gracious Favour and Goodneſs, in granting you and your Children a comfortable Paſſage through this changeable State of Things, and for a bleſſed Reception into an unchangeable State of Bliſs and Glory.

It is thus you pay a Tribute of Gratitude and Praiſe to your dying Redeemer; where the moſt grateful Tribute you can pay, falls infinitely ſhort of your inexpreſſible Obligations.

In the whole Syſtem of that benevolent Religion publiſhed by the merciful Saviour of Mankind, no one Precept is more ſtrongly enforced by his divine Example and Authority, than an affectionate Regard to Children, that

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amiable and helpleſs Part of the human Species. Hear the Words of the Goſpel! 'They brought 'young *Children* to Chriſt that he ſhould touch 'them; and his Diſciples *rebuked* thoſe that 'brought them, but when JESUS ſaw it, he 'was much *diſpleaſed*, and ſaid unto them, 'ſuffer the *little Children* to come unto me, and 'forbid them not, for of ſuch is the Kingdom 'of God; and he took them up in his Arms, 'put his Hands upon them, and bleſſed them.'

LITTLE Children are come unto you, my Brethren, deſpiſe them not; ſend them not away without ſome Proof your Benevolence; your Bleſſing. *When their Father and their Mother forſake them, do you take them up.*

WHAT Delight and Joy will it afford, at the great Day of Judgment, to meet poor Children reſcued by your chriſtian Bounty from Miſery, Wickedneſs and Deſtruction; and happily placed among the Number of the Bleſſed; when your Saviour, your Sovereign, and your Judge ſhall acknowledge your Regard to HIM, in *their* Preſervation; and before that auguſt Aſſembly of Men and Angels call upon you—'Come ye bleſ-'ſed of my Father inherit the Kingdom prepared 'for you, from the Foundation of the World. 'For I *was* hungry and ye gave *me* Meat,— 'I *was* thirſty and ye gave *me* Drink— I was

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'a Stranger and ye took *me* in——Naked and 'ye cloathed *me*——Verily I ſay unto you, in-'aſmuch ye have done it unto one of the '*leaſt of theſe my Brethren*, ye have done it 'unto ME'.

FINIS.

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